

The Orphans' Friend.

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CHILDREN'S LODGING-HOUSES.

The Children's Aid Society provides five lodging-houses in New York City, four of them for boys and one for girls, where a night's lodging may be obtained for five cents and a meal for six, all, however, being received, whether able to pay or not. If a child be out of employment or alone in the world, every effort is made to provide for him according to his age, capacities, and necessities. Meantime he or she remains in the home enjoying the benefits of the schools, either day or evening, connected with them, as well as whatever provision is made for industrial training. The demand for a small payment, invariably made of those who are able, is regarded as an important feature in the plan to aid and elevate this class, taking away, as it does the sting of charity, and making the children feel rather like independent guests in a hotel. Another important feature is the savings-banks which have been opened in the houses, and pay a liberal interest—sixty per cent.—for all moneys deposited by the children, who are thus taught lessons of economy and providence. Girls pay their way by housework, if they have no other means, and are trained in that, in dress-making, and on the sewing-machine.

The newsboys' lodging-house, whose accommodations have long been inadequate, has lately taken possession of a new and commodious building on Dune, William, and New Chambers streets, costing \$216,000. It is 109 feet long, with an average width of 60 feet. The building is seven stories high. It contains dining-room for the boys, with accommodation for 400 at table. The school-room has seating capacity for 500 boys. There are comfortable single beds, in well-ventilated apartments, a savings-bank, a school-room, (answering also for chapel,) bath and wash-rooms, private lock-closets for each boy, games—as chess and checkers—interesting reading, and every evening a brief devotional exercise.

"The savings-bank," the superintendent states, "has been used by 1,372 boys, who have saved \$3,330.86, being a large increase over last year—say 38 per cent. During 1874 there were 8,913 different boys who contributed \$6,167.53 towards the expenses, which were \$16,470.61, including gas, fuel, food, salaries, rent, bedding, &c., but not improvements and fittings up in the new house. The receipts from the boys were 43 per cent. more than ever before.

"During the year 472 boys were placed in good homes, and 912 lost and truant ones (an average of nearly three a day) restored to relatives and friends. Parents and others often visit the home to learn about lost children."—*Bureau of Education.*

CHEERFUL CHATS WITH THE GROWING BOY.

BY GRANDFATHER SEVENTY.

I knew him well. He was a long, lean, pleasant faced boy, with a stoop in his shoulders and a shuffling walk. He stooped because he was too lazy to hold up straight. He shuffled because he thought it was less trouble to drag one foot along after the other than to lift it up from the ground.

There were about twenty boys in his class at school. He generally stood about the eighteenth or nineteenth in his class. Sometimes he would get up a little higher, but he seemed so much out of his place if he rose more than five or six from the tail end of the class that he would drop again, and always find his level near the last seat. On examination days he was a curious mixture of confusion and indifference. He was never certain of anything, except that he did not know the answer to the question that was asked him. And, even though he knew that he could not give a satisfactory answer, he would remain standing and nibbling his thumb nail till the teacher would tell him to sit down. It made no difference to him whether he succeeded or failed. Once in a very long while, as if by some happy accident, he would know a lesson well; but he was never elated by it. When he missed he was not badly discouraged. He was resigned to his lot, for he thought that, as among the Israelites there were some who were specially appointed to be hewers of wood and drawers of water, so some boys must have been made to stay near the tail end of the class. And, as that involved less labor than hewing wood or drawing water, it suited him exactly.

This poor fellow was so unfortunate as to have a rich father; not that a rich father ought generally to be considered a misfortune, but in his case his father was his sole dependence. He knew that his father would pay his bills; and that on the old gentleman's decease a very handsome estate would be divided among the family. That seemed to remove every stimulus to labor or study, and to quench every spark of ambition from the boy's soul.

One day a kind friend was trying to interest him in conversation. She tried to draw him out on his habits of reading. She asked him if he was in the habit of reading much history. He answered that he did not care much for history. She then asked him about the poets, and drew from him the confession that he did not know one poet from another, and cared nothing for any of them. So with works on science and art and travel and discovery. Finally she asked him: "Well, what do you read?" and he replied; "I don't read any thing at all."

One bright afternoon this lazy fellow was at an upper story window of a sea-side hotel. It was a window overlooking the yard. A cat was leisurely making its way across the yard. He threw a boot at it from the window. As he was too lazy to take a good aim the boot missed the cat, and

the animal walked away unhurt. Some of the other boys who were in the room with him told him that he had better go down and get the boot, but he said that it made no difference; some body would pick it up he guessed. Somebody did pick it up, sure enough; for when, after some hours when he happened to be going down stairs, he went out for it, it was gone. He said it made no difference, for he would get measured for another pair. A young man who will thus throw good boots away will never get along very prosperously. The last I saw of this lazy fellow he was wanting a situation, and asking all his friends to get one for him. He had finished his education—all the education he will ever get. He reminded me of raw hand from Ireland, who seeking a place in a store was told by the proprietor: "I have very little work to be done now, my man." "Shure, sur," replied Pat, "thin it's jist the place that'll suit me exactly, sur, for its little work I want to do, sur." Our lazy fellow went from friend to friend, from office to office, but without success. Then he thought he would wait a few years, and perhaps he might get a place as cashier of a bank, or president of an insurance company, I never heard of any such position being offered him. Such people are not generally much sought for.

My boy, there is no place on earth for a lazy man or a lazy boy, except the grave. Lazy people may lounge along the whole threescore years and ten of their unprofitable existence, only to live unrespected and died unlamented. From the days of Solomon to the present time sluggards have been in exceedingly slight demand, and from present indications it is not probable that the demand for them will ever be greater than the supply. Wake up! Keep awake! Don't be a sluggard!—*Christian at Work.*

THE CAR OF JUGGERNAUT.

In one of his recent lectures, Mr. Gangooly, the converted Brahmin, corrects some of the popular impressions in regard to the car of Juggernaut. He says:

"This car took its origin from the fact that Krishna, the god, when a child, lived in the village of Kauka. The king in a neighboring province, had a great festival, and invited Krishna to be present, and sent a car to carry him to the festival. To commemorate the fact, the Hindoos carry the image of Krishna on it, (as they say) give him a good ride. As to the self-sacrifice of the Hindoos, it is not true. The Hindoos believe that if a sinner should give two or three pulls to the ropes connected with the car, he will be taken to heaven by a similar car. This false idea induces many of the menial Hindoos to go forward and pull these ropes; and often, by their carelessness, they fall under the wheels and are immolated. I once saw four perish in this way, so that their faces were entirely obliterated. When caution is taken, no one is killed. When a heavy car gets in motion it can not be stopped, being drawn by

hosts of horses. The ropes with which the people pull the car are five hundred yards long.

When young, I wanted to help draw the car. I rode on it, but was afraid to draw it. I thought that heaven would be thus secured; such was my earnestness and love for these idols. It makes me smile when I think of those things. Once it rained and blew very hard, and all the people left the car but myself. I remained, and held the idols from being blown about by the wind, or being beaten down by the rain and wind. The very consciousness of doing something good, made me feel cheerful and contented.

This car is drawn on the first day of the month, and on the eighth day it is drawn back. The latter is a matter of policy; it has no sanction in the Hindoo Scriptures.

The rich man who dedicates the car, entertains freely all the lower castes, by thousands, every day. This is the leading feature of Brahminism, viz., the carrying of alms to the poor. All other ceremonies do not amount to much if this is not done.

A rich man promised the river Ganges one thousand pipe mangoes. As the servants were bearing the baskets to the river with this fruit, (which is the richest fruit in India,) a poor man, tired and hungry, came and asked for one of the mangoes. The servants bid him go about his business. He hazarded his life, and took one and ate it. At night, it is said that the river Ganges came to the rich man in human form, claiming the payment of nine hundred and ninety-nine mangoes, saying that he had received but one. In this, Brahminism inculcates a beautiful form of charity. I am sorry to say that it also teaches that if you help a Brahmin, and do not help other castes you do right."

BE NATURAL.

In music the note designed as B natural is very near to the one designated as B flat, and the latter is often sung for the former by uncultivated singers. It is very much the same with respect to manners. If people fail to be natural, it generally happens that they come to be flat. Any affectation is disagreeable.

People are apt to think that in order to be polite it is necessary to adopt a certain style of manners, use a particular set of phrases, and speak with a mincing pronunciation. Lord Chesterfield was a great authority on manners in his day, and so many persons made his rules their standard that they all acted and spoke pretty much alike. Variety, which is the spice of life, was to be found only in the lower walks of society, where Lord Chesterfield was unknown.

A similar result is accomplished in some of our large schools, especially those for girls. The pupils are all cut out, so to speak, after a certain pattern, and are prevented, if possible, from developing any manner or style peculiar to themselves.

Dr. Johnson was the opposite of Lord Chesterfield, and was often rough and boorish. All he did, however, was the expression

of his own individuality. There was not the slightest affectation either in his words or his manners.

One of the most objectionable forms of affectation is that of devoutness. A remarkable case of this kind was afforded by Lord Westbury, at one time Lord Chancellor of England. He was in the habit of speaking of himself as an "eminent Christian," yet he delighted in wounding everybody by his bitter, satiric speeches, and cool insolence. Once, when about to plead before the lords, who are the judges of the highest court in England, he kept them waiting, when they were ready to hear him, by apparently engaging in his private devotions. He clasped his hands, and bent his head, with closed eyes, to the great astonishment of the court. It would, in any case, have been an improper time for such an act; but it was known, in this instance, to be a mere affectation of devoutness, intended to irritate the judges whom he was about to address.

Naturalness is by no means opposed to cultivation. One may have cultivated manners without being in the least artificial. Indeed, it generally requires some degree of cultivation to become perfectly natural, just as it usually requires practice in writing to be able to express one's meaning exactly and gracefully. Ease, and grace of manner, though acquired by practice, are not, on this account, artificial; for the gentleman, or lady who has them is able to act freely according to his or her nature. The highest culture is thus consistent with the most perfect naturalness. Affectation and conventionalism, on the contrary, are generally found in conjunction with ignorance and low breeding.

KEEPING THE TONGUE

Keep it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet suffer themselves in such inaccurate or exaggerated or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the Scripture method: "Go and tell his fault betwixt thee and him alone." And it shall be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*A. Mes.*